

The Canadian forests were wild and fierce; the swamps were deep and cold. The thistles were sharp and piercing; the road to Nauvoo was long and lonely; the prairies were wide and the rivers were deep; the mountain stream were swift and icy. He cleared the forests and drained the swamps. With his bag of crackers on his back he walked and walked. He swam the rivers; he waded the icy mountain streams. He did these things unafraid and uncomplainingly.

But when he met some of his old friends in Washington, other missionaries to this new and desolate land, Robert was afraid. The appearance of these friends was disheartening indeed, for nearly all of them had Malaria. They had worked hard in this country and had worn out their clothes and had replaced them from cotton they had grown on their own lots and farms. The women had carded, spun, woven by hand and colored this cloth with weed dyes. The men, women and children were clothed from the same piece of cloth which, in color, matched the sickly blue of their faces.

Robert looked at his charming and beautifully dressed young wife and to the two children still fresh and dainty. He thought of the time when the terrible stamp of sun and sickness and fever might be placed upon them. He said that this experience tried him more than anything in all his long Mormon experiences. But he looked away to the red hills, the black ridge and the muddy river. He spat on the dry road, took off his hat, scratched his head, "We will trust in God and go on."

God was good to Robert Gardner and to his posterity. He lived his old age in a beautiful valley sheltered by high mountains and tall pines, Pine Valley. He died February 3, 1906.

He had had but a few short weeks of formal education, but he grew wise through rich experiences and association with great men.

After his death a monument was erected to the honor of his father and the three sons: William, Archibald, and Robert. It stands on the site of their mill on Mill Creek. The permit to erect the mill was the first authorized for an industrial enterprise outside the old fort built by the first pioneers and carried with it the first industrial water right ever issued in Utah.

Robert's activities extended to many fields beyond colonizing and building mills. A recent County Recorder of Washington County recently said: "The records made by Robert Gardner while surveyor and later while mayor of St. George were the most accurate of any records found in the files of the County. Dates especially were remarkably correct."

His four wives were: Jane McKeown, Cynthia Lovina Berry, Mary Ann Carr, and Leonora Cannon.

## CHAPTER VII

### JANE MCKEOWN GARDNER

Jane McKeown Gardner was born in Canada on July 24, 1823. She was married to Robert Gardner, March 17, 1841. She went to live in the home of Robert's parents, since she had worked in the home and his parents wished them to live there. Robert had helped build the home and clear the farm and perhaps rightfully owned a share in the home.

The young couple started out with vigor and planned to reap a good harvest that year but Robert came down with Malaria Fever and could do little work the entire summer. Jane carried on a great deal of the work. Since there were no stores near where clothing could be bought, she and Robert's mother cleaned and carded the wool and made it into clothing for the family, both men and women.

During her husband's sickness this seemed a hard way to make a living and start out in life but the young couple were not discouraged.

Her first child, Robert Rierson, was born at Warwick on December 31, 1841. Their next child, Mary Jane, was born on February 13, 1843. The next girl, born at the same place, was Margaret on September 11, 1844.

In January of 1845, she and her husband were baptised in the icy water of a pond about a mile and a half from the house and were confirmed members of the "Mormon" Church.

After a while their mother was taken very ill and was not expected to live. She wished to be baptised. The neighbors heard of this request and said if she were put in the water they would have Robert and his father tried for murder for that would surely kill her. However, they put Mrs. Gardner on a sled and hauled her two miles through the ice and baptized her in the presence of as many as came to see her die. One man declared if she did not die that night he would be a Mormon next day, but next day he met her near the same place where he made the statement as she was on her way on foot going to her daughter's. He looked at her, gave her a nod, gazed at her as if he had seen a ghost, but never spoke, nor ever joined the Church.

When Mrs. Gardner was taken home after baptism and taken out of her wet clothes she was quite well.

The following winter, word came from Nauvoo that the saints were being driven out and would leave for the Rocky Mountains and if the Canadian members wished to travel with them,



there was no time to lose. The Gardners received this message with thankful hearts, and went to work to dispose of their property as best they could and fit themselves out for a 1,600 mile journey.

After traveling for many weeks and more than five hundred miles in fond anticipation of joining the saints, Jane and her husband overtook them at Orson Hyde's camp in Iowa, near the Missouri River.

Here she began to see some of the suffering of the saints. The first night a terrible rain storm with thunder, lightning and wind came upon the camp. The next morning it was painful to see the Saints with their tents blown down and covers torn from the wagons and women and little children soaked. One tent had covered a sick woman with a young baby and her children who were ill with Malaria Fever.

In June, a company was organized to start for Salt Lake. The Gardners joined it and the travel was quite pleasant at first. But one evening after camp was made, Jane's fourth child, William, was born. The journey ahead was so long and continued travel so important, the march was continued the next day. Neither birth nor death could interrupt their progress. A bed in the back of the wagon was made as comfortable as conditions would permit. The two little girls stayed with her in the back of the wagon while Robert sat by his father and helped with the ox team.

One day the long wagon train stopped to repair a bridge. Jane's husband got down from his wagon to go and help. As he left the ox team, they turned to one side to pick grass. Young Robert who was six years old and a very careful boy, started to get down from the wagon to go to the head of the team and keep them from moving off the road while the father helped. As the boy stepped down, one of the oxen kicked him and threw him under the wheel and started on. The wagon ran over the boy, seriously injuring him. Jane had the young baby to care for so her husband held the boy in his lap while driving the team. That evening little Robert got down from the wagon, ran around and played to try to show his parents that he was not much hurt. But he soon got back into the wagon and never got out again without help.

Jane cared for the baby, William, looked after the two little girls and watched her husband hold Robert for a journey of five hundred miles. Each day he grew thinner and more pale. Every few days Robert's father shook with the Fever so that he could hardly hold the boy and manage the team. But since the jolt of the wagon pained the sick child the father continued to hold him, to in some measure relieve the suffering.

One night while this little family camped on the banks of the Platt River the pain ceased and the little boy was very quiet and still. He was dead.

While the prairie wolves howled in the distance; in the light of a dim campfire, Jane saw her oldest son laid in a shallow grave on the banks of the river. The river moved on in silence; the wagon train moved on and time moved on. So much had happened since here marriage in 1841, and now so much had been left behind.

Time is both kind and cruel; perhaps one kindness was to conceal both hardships and pleasures of Jane's future. The next heavy trouble that came was to have William fall from the wagon. It seems that one of the young girls was holding him in front of the wagon, when a sudden jolt threw the girl forward and in catching herself, lost control of the baby. He fell in such a way that two wheels of the wagon ran over his ankles. The father picked him up and called for the elders who administered to him. In a few days the baby had quite recovered. This always seemed a miracle to Jane, since the wagon was heavily loaded. To get an idea of the weight of the wagon, Robert placed some Buffalo bones under the same two wheels and they were crushed to powder.

With many other difficulties, the family made its way over the mountains, across rivers and through two rough canyons into the Salt Lake Valley on October 1, 1847. They drove down to what was later called the Old Fort in the North-West section of the present site of Salt Lake City. The winter was very mild with little rain or snow all that season. In the spring, Mr. Gardner and his brother planted about six acres of grain near Mill Creek, about six miles south of the City. The land was so dry that little came up. Huge crickets ate that up as fast as it came from the ground.

Soon Jane and her family went on half rations. From half to quarter rations soon followed. Jane spent hours every day gathering weeds and sego roots. Thistles with a spoonful of corn meal was a common diet. Some days she walked almost a mile to get a small bucket of skimmed milk. She dreaded the time when her children would cry for bread and there would be none to give them. But the time never came. They never complained and kept in good health, though at times the entire family seemed to be losing strength.

The sego roots seemed very nourishing and were more plentiful that year than at any time since. Whether this was a divine gift as was the Manna of old or whether the excessive use that year of the cultivation of the land by the settlers made the change may not be known.

After that first hard year, conditions of life were much more pleasant and from that time the family prospered in Salt Lake. Just when they were beginning to feel that they were to be comfortably settled for life, Mr. Gardner was called by President Brigham Young to move with his families to settle in St. George. This was in 1861 and Robert left for the South on November 12, with his wife Mary Ann. Robert returned to Salt Lake in 1863 and on November 13 of that year he took Jane and his other wife, Cynthia, to their new home in Southern Utah. They stayed in St. George for the remainder of the winter and moved to the new home in Pine Valley in the early spring.

She spent the remainder of her life quietly, happily, and usefully in this beautiful little valley. She served as a Relief Society counselor for several years. Her family were all useful and prominent. Four of her sons went on missions, William spent ten years on three missions in New Zealand. Two of her sons, William and James, served in the bishopric for several years. All of her sons were strict observers of the word of wisdom. The daughters of equal high moral, spiritual, and social quality.

Her children were: Robert R., Mary Jane, Margaret, Jane Calender, William, Sarah, Elizabeth, James, Thomas, Reuben, and Hyrum Osro.

### MARY J. GARDNER MILLER

Mary Gardner Miller was born at Kent, Canada, on February 13, 1843. Two years later her parents joined the Church. As soon as her father was baptized he had a strong desire to go to Nauvoo to see the Apostles and saints at their gathering place, a distance of about 500 miles; most of the way he traveled on foot to reach Nauvoo.

When he became acquainted with the Saints, his hearts desire was to join them, so he returned to Canada, sold his property, and the little family began their slow and toilsome journey westward. When Mary reached Salt Lake, she was four years old.

The first winter was very mild and the sun shone warmly most of the time. But in the Spring the little family was very short of food. Mary often went out with her mother on the hill sides to pick wild segos and thistles for food.

The first spring the father moved the family to Mill Creek, six miles south of the City, where he built a mill. Soon other families moved out in that section and settled along the Big Cottonwood creek. When a ward was organized Robert Gardner was chosen counselor to the Bishop, Reuben Miller. This brought

the Miller and Gardner families very close together. Mary as a young lady, helped Bishop Miller's wife in her home. She had a slender, handsome fine son James, whom Mary married when she was sixteen.

James built a long one room log house. When it was complete she asked, "How will we ever get furniture enough to fill such a big room?"

He assured her that they would have the big room furnished and would, in time, have a big house well furnished.

Homes and things planned for, in the way that Mary and James planned, are already a reality and a creation; first in the mind; then step by step materially. The first step materially was the homesteading of a piece of land on the opposite side of Big Cottonwood creek from James' father. On their new land they planted a garden and grew an abundance and wide variety of vegetables. They started a flock of chicken and bought some milk cows. As rapidly as they could, they set out berries, currants and fruits. Everything was of the best stock and quality they could get, for all these things—in their plan—was a part of the home. Children, too, were a part of their home. Six of the children were born in the log room.

By this time their plans and labors began to bear fruits. Salt Lake City, near by, was a good market for their butter, eggs, fruits and vegetables. The little family began to prosper, to live comfortably and to see in reality their plans and their dreams. They added an adobe addition onto the home and increased the furniture and comforts. On the outside they added lawns and ornamental shrubs. Not all of the increase and the accumulation was put into improvements. A tenth of this increase was sent, in kind, to the tithing office in Salt Lake City. Reuben Miller, their son, remembers the wagon loads of fruits, vegetables, grain and the boxes of butter and eggs that he hauled from the home to the tithing office. They paid until their conscience was clear.

Mary's father, Robert Gardner, had moved to St. George with his four wives and her brothers and sisters. As they came back to Salt Lake to visit or on business, they found a welcome in the Miller Home. Reuben remembers these visits as being the most pleasant events of the year. No pleasure of games outside or association with other young boys compared to the pleasure of listening to his mother and father talk of their experiences. Far away Pine Valley was tied up in fancy to his Grandfather and his wonderful tales of that land. Reuben held these in memory and in later life was able to take the faded notes of his Grandfather's diary and put them into historical form and assist in their publication. He, with a few others, saw the import and



the high value of this diary because of the greatness of the achievements of Robert Gardner had been born in the blood of the eager listener. So the visits of relatives and friends from Pine Valley and St. George was a part of the plan of the Miller home. Many slight acquaintances from those distant southern towns stopped at Miller's when coming to Salt Lake City.

To entertain the many visitors required long tables and many beds. So the third improvement in the Miller home was a new house with eleven rooms. It had more beautiful lawns more flower beds, a greenhouse to add to the flower beauty and the grounds parked to match the beautiful new home.

James had excellent business ability. He acquired many sheep and cattle, and with his father he helped organize the Miller-Cahoon implement house in Murray.

This couple who planned their home early and well could be proud of their land, their crops, their home and grounds. They were proud of these things, but their greatest pride came in their children. One of them expressed the family relation by saying they were the greatest father and mother that he had ever known. The parents had the same high regard for each of the children. There were thirteen of them in all.

### MARGARET GARDNER MILLER

Margaret Gardner Miller was born September 1, 1844 in Warwick, Kent County, Canada. She was the third of twelve children born to her Pioneer parents, Robert and Jane McKeown Gardner who had heard the Gospel and were baptized in Canada in 1845. They left Canada in the early spring of 1846 to join the saints in Nauvoo, but they did not reach there until a few days after the saints had been driven from their homes.

Her parents spent some time exchanging their horses for oxen and preparing for the journey westward. After they had crossed the Mississippi river, they drove about twelve miles beyond and camped in Lee County, Iowa. That night Margaret's brother William was born in the wagon. In the morning they found the water almost up to Brother Gardner's boot tops. The mother was made as comfortable as possible and the little family started on to overtake the saints ahead of them. The roads were poor and traveling slow. They overtook some of the Saints, but not the main company until they had reached the Missouri River and settled temporarily until June, 1847, when they joined Edward Hunter's company and set out for Salt Lake City, arriving there October 1, 1847. Margaret was but three years old and of course did not remember all of the hardships endured while crossing the plains, nor the sorrow of her parents when their eldest son Robert, almost six years old, was killed.

But one thing she does remember about this long trip is a little incident that happened one morning before they left camp fire. She with some of the other children were standing bare foot by the bed of coals. One of the children dared her to run through them and she severely burned her feet.

The family arrived in Salt Lake City on October 1, 1847, an historic year in the annals of our State. The first winter was to build a fort, or stockade, on what is now Pioneer park, three the Indians commenced visiting the camp to trade and steal. As a means of protection against raids and theft, it was decided to build a fort, or stockade, on what is now pioneer park, three blocks south and three blocks west of the Temple Block.

The Fort was built as a continuation of huts joined together in rectangular form on the outside of ten acres. The east side was built of logs and the other three sides of adobe. The walls were nine feet high. Each house had a loop-hole facing the outside and a door and window facing the interior. The roofs slanted but slightly inward, and were made of brush covered with mud. Fortunately the first winter was mild. The next year the Gardners moved to what is now Warm Springs and built a mill, but there was not sufficient water to run it so they moved into Mill Creek Canyon where the Gardner Brothers built a saw mill. They built their home at what is now known as Highland Drive and Murphy's Lane and stayed there until the father was called to settle Dixie in 1861. The permit to build this mill is said to be the first authorized for industrial enterprise outside of the Old Fort. Today there stands on Highland Drive an imposing monument to honor these Gardner brothers and to commemorate the industrial beginning to the great State of Utah.

Margaret spent many happy days about this mill. She loved to see her father carry the clean white boards from the saw, to smell the fresh and pungent odor of the pine and to chew the mild pleasantly flavored gum she could pick from the logs.

At times she played in the great pile of light golden sawdust. It was soft and pleasant under her bare feet and to the touch of her slender hands.

But she could not spend all of her time in playing about the mill. Some times she attended the little school which her aunt taught for the Gardner children in a room in the family home. Later she attended school in a one-room log cabin, in Mill Creek.

At other times she watched her mother spin the white piles of clean wool into yarn and then weave it into cloth or to take the golden shiny oat straw and braid into flat strands and make these into beautiful hats. Margaret liked to help and was so industrious she soon learned to do these things. It was well she

did for when they moved to St. George and later to Pine Valley they left stores far behind and most things to wear had to be made in the home.

She also helped to herd the cows and drive them to pasture which was some distance from the home. Indians were often roaming about and the children were very much afraid of them. One morning the Indians seemed more numerous than usual. Margaret and her sister Betsy had to go alone with the cows, and they were so afraid. Margaret said, "Oh well, I'll whistle and they won't know I'm afraid." She did and her little sister walked along and thought how wonderful it would be to be brave like Margaret.

There was one day that was always looked forward to by the children. They called it "Shoe day." A shoemaker came and measured their feet and stayed until he had made shoes for all the family.

Before leaving for the south the Gardners and the Millers had become closely associated socially and in business. Later Miss Gardner's oldest sister, Mary, married James R. Miller and they lived near the old home. From this time for several years Margaret spent much of her time living with and helping her sister. On October 10, 1868, she married Mr. Miller's brother, Reuben P. Miller, and the first year of her married life was spent in the home of her husband's parents in Mill Creek.

After the birth of her first child they moved into their fine new adobe home which still stands on State Street in Murray and is in use. It then consisted of two rooms. The one served as a kitchen, dining room, and living room; the other a bed room. It was large enough to later be made into two bedrooms, when her husband's brother, Chill, married and lived with them until a new home was finished for the new couple. Later another brother and his wife stayed there a long time.

Theirs was a fine home for that time and Margaret was as proud of it as a young wife is of hers today, but times have greatly changed. We have soft carpets on the floor, she had none until she was able to collect and sew rags for a carpet. We have Venetian blinds with velvet and satin drapes or the net and lace curtains. She had a green plaid shawl which served for both drapes and blinds for the window, but when winter came the drapes had to be taken down and used as a wrap to keep her warm.

We have our electric refrigerator within easy reach in the kitchen. She had a cellar built in a bank some distance from the house and the milk and butter and the vegetables kept in it. It was some effort and many steps to run up and down the hill when one of these were wanted. All the water she used had to be carried up a steep hill from the mill race. She could not turn

a tap for a bucket of water. She could not press a button and have her washing done. She had to bend her back over a tub and rub each piece on the board.

She could not step to her neighbors to borrow a cup of sugar or a yeast cake or telephone to the grocer. There was only one house between her home and the point of the mountain at the Jordan Narrows.

There was no floor lamp shaded for a mellow and even light. She made candles by putting a piece of candle wick in a mold and pouring hot tallow over it and into the mold. When cold the candles were ready for use. Some times a draft from an open door blew the candle out. To relight it, a rolled paper much like a soda-water straw was touched to the flame of the fire place then held to the smoking wick of the candle. But there was something fine about the candle. Its soft yellow flame was mild on the eye. One likes to see it flicker and to see the fine ribbon of smoke curl up when the light goes out and to see the warm tallow run down the sides in shining pearls and cool into fantastic shapes up and down the sides of the candle. The flame consumed the candle but their little beams of light are still traveling on in space and what science has attempted to blot out, sentiment, art, and literature continue to preserve. The candle is immortal.

Margaret made her own soap, many of her own clothes and churned her own butter. As time went on, fruit trees were planted and she gathered the fruit and dried it. Then came a day when she had chickens and enough cows to make butter to sell. It was a happy day when she and Hattie, Chill's wife, packed their butter and eggs and chickens in the buggy and drove to Salt Lake City to market. At first this was an important means of helping to support the family, but later these two women established a name for fine quality of butter and eggs as well as a good business name.

Most of the responsibility of the farm and the dairy was on her shoulders since her husband was also a cattle man and had to spend most of his time away from home. Ofttimes she had to take her baby out when she went to milk. She spread the skirt out for the baby and gave it a cup of warm milk heaped up with foam while it sat to watch its mother work her hands up and down on the cow's teats.

Sister Miller was the first woman in the neighborhood to own a sewing machine. Ofttimes she sat up at nights and sewed shirts for the neighbors, after she had done a day's work. Her mother had trained her to do beautiful hand sewing, when she lived by the mill. While sometimes this was a source of income oftentimes it was for charity. She was a very apt hand in case of sickness. She helped to bring many babies into the world and to lay out many dead. She was an active Relief Society worker



and with all her intimate associations and opportunities to know secrets of lives she was ever considerate of others. If she could not say something good about them, she said nothing at all.

In the neighborhood she was called Aunt Maggie by young and old, later on she was called lovingly Grandma Miller. From the day her brother's wife came to stay with them in the new home, it was always open to friends, and most of her life she had others than her family living in her home. Her father had four wives and many children and his business brought him to Salt Lake City quite often and for years when he and the brothers and sisters came to the city, they always stayed at Aunt Mary's or Aunt Maggie's place.

While she had many hardships, she also had many pleasures. She enjoyed dancing the Quadrille and the Virginia Reel and the old time quilting parties and rag bees. But most of all she loved people and her keenest pleasure were visiting her many brothers and sisters and her husband's large family of relatives.

On October 14, 1930, surrounded by her many friends and loved ones, she died as she had lived, peacefully, and quietly. She was 86 years old.

"Rest, gentle heart—while through the mist of tears  
The rainbow promise unto us appears,  
You are not far removed, and we shall meet  
Ere long, your smile of love and welcome sweet.

She and Reuben P. Miller were married on October 10, 1868, by Daniel H. Wells in the old endowment house. They had eight children: Reuben E. Miller who was born October 30, 1869; Robert G. Miller, April 20, 1872; David O. Miller, June 19, 1873; Uriah G. Miller, November 28, 1874; Maggie May Miller, May 7, 1878; Edith Lyle Miller, August 7, 1879; Melvin P. Miller, April 30, 1882; Ernest F. Miller, April 30, 1884.

### WILLIAM GARDNER

William Gardner was born May 22, 1846, while traveling with the pioneers on their way to Utah. They arrived in Salt Lake City on October 1, 1847.

As a boy William worked with his father at the lumber mill and hauled logs with an ox-team to the mill. He moved with his father to Southern Utah in 1862. There he and his father built one of the first mills that had a circular saw, in Pine Valley.

William married Almeda Burgess about 1859 by whom he had two daughters, Effie May and Amanda Jane. His wife died in 1872. He married Mary Jane Thomas about 1872 and they had four girls and two boys.

In 1880 he was chosen as counselor to Bishop F. W. Jones and continued in that position until the winter of 1884 when he was called on a mission to New Zealand. He left Pine Valley the latter part of April and was gone three years and eight months, having filled a very useful mission among the Maories. He lived among them, learned their ways and traditions and inborn qualities of honesty.

They, in turn, appreciated his sense of humor and high character and loved and respected him.

During his mission he came in contact with a minister who was working among the Europeans. He challenged William to a debate. The minister spoke first and gave his talk in Latin. William had not studied Latin but spoke fluently in the native tongue of the island. He felt quite worried because he thought the minister and the audience would expect the answer to be in Latin. The inspiration came to William to answer in the Maori language. One of the missionary companions who heard him said that William spoke more fluently that night than ever before. The native language is beautiful and musical and simple.

When he was half way through the minister arose and said, "I'll give up, Mr. Gardner. I'll give up, Mr. Gardner; you speak the Greek language much better than I speak Latin. I give up."

In December of 1886 he was chosen Bishop of Pine Valley with H. J. Burgess as his first counselor and Jeter Snow as his second counselor. The Bishop encouraged his people to beautify the church by painting it and beautify the town by planting trees and shrubs. He set the example of improvement and all lines of betterment of the town and people and never asked the people to do what he did not himself do.

About 1893 he was again called to New Zealand on a mission and this time spent four years. He went again in November, 1913, and in all spent about ten years in missionary work in New Zealand.

### SARAH GARDNER MEEKS

and

### WILLIAM MEEKS

Sarah Gardner Meeks was born on November 28, 1848, at Mill Creek, Salt Lake City, Utah. Her father was Robert Gard-



ner and her mother Jane McKeown Gardner. They came to Utah in 1847 in Bishop Hunter's company and Joseph Horne's division of fifty and arrived in Salt Lake City on October 1.

The sturdy pioneering qualities of her father and the quiet poise and refinement of her mother were passed on to Sarah together with a profoundly religious influence and a moral fiber that were an important part of her life.

Near her old home on Mill Creek the father built the first saw mill in Utah. The permit to erect this was granted by the authority of the Latter-day Saints Church, the governing body of the new community in the west. It was the first permit granted for any industrial enterprise in the Salt Lake Valley, outside the Old Fort at Great Salt Lake.

This saw mill was a very important manufacturing plant at that time for it made one of the most needed and most useful products in a civilized community, the product of lumber. Sarah carried a vivid memory through life of the many influential and common people that came to the mill for lumber and slabs and sawdust.

The huge piles of sawdust, so clean and yellow and fresh, were the most delightful places to play.

When she was twelve years of age her father was called to settle in the southern part of the state, then called Dixie, and Sarah made this long pioneer journey.

When she was thirteen she worked for Erastus Snow, one of the Apostles, influential, and a very good man. Thus she began early in life to make her own living and to associate with great men.

She wove her own clothes and helped to make blankets. The constant spinning made a felon on her thumb. Since cotton print was 85 cents per yard they were obliged to make their own cloth regardless of how slow, hard and tedious it might be.

In 1865 her mother moved to Pine Valley where for a year or so conditions were very hard and trying. Her father built a lumber mill in this valley and sawed some of the lumber for the great Tabernacle organ.

Celestia Gardner says of her: "There were about six young ladies in the social set of Sarah's age. They were Marian Whipple, Mary and Sophia Burgess, Sarah Gardner, Elizabeth Gardner, and Mary Hawley.

"In school Sarah Snow and Sarah Gardner were always at the head of their classes. The latter seemed to be the social leader. If the girls wanted to get up a May party or a Leap-Year dance, they always consulted Sarah.

"If help was needed in the homes in case of sickness or rush of work Sarah was always called because she was capable and congenial."

Celestia remembers seeing one morning two new young men come out from Robert Gardner's saw mill to wash their faces in the little stream that ran by the mill and past her home. She learned that these boys were William and Joseph Meeks, sons of William Meeks of St. George. They had come to Pine Valley to work in Robert's mill.

Both were big handsome young men. William was easy to get acquainted with and had a keen sense of humor. Sarah had soon made friends with her father's hired man. One day he asked her to marry him. She gladly consented on condition that William could get her father's consent. William replied, "That will be easy. He is now working in his granary. I'll go over and ask him. If he refuses I'll lock him in the granary until he says yes."

They were married soon after, so the father must have consented soon. Her economy with the means she earned working and her skill in handwork enabled her to have the nicest trousseau seen for a long time in the town.

They went to Salt Lake City to be married in the Old Endowment House on November 11, 1871. The trip was made by ox-team; they took a load of lumber for the Tabernacle organ and they were six weeks on the journey. They brought back a load of furniture and made their home in Pine Valley for a time. Three of their children were born there: William, James, and Arthur.

As the young Meeks family sat around their pitch pine fire in the long winter evenings he told them of his early life and experiences. Mr. Meeks was born in Potawattome, Iowa, on February 18, 1847. His father, William Meeks, senior, was born January 9, 1815, in Spencer, Indiana, and he married Elizabeth Rhodes. She was born January 23, 1819.

William came with his parents to Utah in 1852. His father was the first Bishop of Heber City. He owned a large tract of land in Heber City which still bears his name—Meeks Meadows. They moved to Provo, Utah. When a small boy, William, Junior, and his brother were herding cows in the foot-hills of Provo. They ran into a bear. Taking each other by the hand they started running down the trail. They ran until they were "give out," then stopped, and the bear stopped, too. When rested they ran again, this time taking a different trail and in some way, left the bear behind and reached home in safety.

William went with his father to help settle Dixie and while there the Black Hawk war was on and he volunteered to help to



fight the Indians. He was with the men who went over the Escalante trail, East Boulder, and through Potato Valley, Fish Lake, and fought a battle there with the Indians. He was in company with Elijah Maxfield, Ezra T. Benson, William Gardner and many others. For his services in the Black Hawk war the government granted him a pension in his later years.

While in the Black Hawk war he rode over some fine cattle country and often thought of these grassy hills and mountains while living in the small town of Pine Valley. Sarah's close friend had married George Forsyth and as William and George worked together with their cattle they talked of this land of new and greater opportunities.

William, his brother, Joe, and George Forsyth drove their cattle to Wayne County. The valley was new and looked like a pasture everywhere. This was a welcome sight to Sarah after their long and tiresome journey with their ox-team and horse-team from Pine Valley. But their hardships were not by any means over for it was a new country and the Forsyths and the Meeks families had to help build the roads, make homes, schools and churches. They helped make three townsites for Thurber, their home. The first was down in the pasture land but this being too damp, a higher location was selected. On August 31, William was called by President Joseph F. Smith to be the bishop. He served the Thurber ward until 1895 and during this time he was justly called the "father" of the ward. He served as county commissioner where he had to go to Panguitch, Utah, for commissioner meetings. He was a leader in politics and stood for high ideals in government. He was the Chairman of the Red Cross during the Spanish American war and held the position until after the World War. He was director of the Loa Co-op for a number of years. He helped to organize the irrigation system and to build the canals for Thurber and put in two water systems for culinary purposes.

He drove the first wagon into Boulder where he established a dairy and there milked a hundred cows and made from eighty to one hundred pounds of cheese each day.

Though Sarah had a baby only six weeks old she help to milk the cows, make the cheese and take care of eight children.

The ranch was many miles from town. This summer home was but a log cabin with a dirt floor; the cheese had to be hauled 225 miles with a dead-ox wagon—a heavy awkward vehicle—to Beaver where it was exchanged for clothing, food, and other necessities.

In time sheep began crowding in on William and the Powell National Forest regulations became more rigid so he moved his cattle to the Henry Mountains near the Colorado. In time the

range became over-stocked there so William took 425 head of his cattle and sent them to Canada with his sons Will, James and Archibald.

Sarah was blessed with good health and great energy. Besides the work of the home and at the dairy she found time to be very active in the Church. She was in the Relief Society about 39 years.

While she was president at Thurber, their society erected a fine brick Relief Society hall and furnished it nicely with curtains and carpets and made it a pleasant place for the meetings. The building also had a suitable room for storing grain for the famine. At the time of the world war this grain was sold for two hundred and twenty dollars. The funds were held in trust by the Church.

During the latter part of the depression, when wheat was very cheap the money was reinvested in grain, which is now stored in the commodious warehouse in Salt Lake, in the Church security center.

## ELIZABETH GARDNER HELM

Elizabeth Gardner, the daughter of Robert and Jane McKeown Gardner, was born January 12, 1851, in Mill Creek, at what is now known as Murphy's Lane and Highland Drive. She was the sixth child and the fourth daughter of a family of twelve children.

At that time the home was a two-story four-room adobe house near the south bank of Mill Creek. Surrounding it were many large cottonwood trees. The underbrush had been cleared away from part of the area, which was called Gardner's Grove, and became the picnic grounds for people living in the valley.

Near by were the homes of Grandfather Gardner, Uncle Archie, and the Bradfords. Farther west were Baileys and Mations. Some distance were the Lucks where there were some large springs. To the south were the Gates, North, and Casper families, making quite a village. Here life was pleasant for the children despite the fact they had only the bare necessities and none of the comforts of life. Everyone, even the children, had to work to provide food and clothing for the large and growing family. Thus they were early trained in industry and frugality, which has been a characteristic of them.

Mother says Mary Helm Cornwall well remembered seeing her father start on his mission walking on crutches pushing a handcart up the hill. While he was gone, Johnson's Army came



and the family moved to Spanish Fork where they remained until after his return.

In the fall of 1862 Robert Gardner sold all his property in Salt Lake Valley and started to St. George November 13. Elizabeth, a little girl of 11, had to help drive the sheep. She and an elderly man, employed for the purpose, took turns walking and riding a little donkey. How cold and tired they were walking and riding in the rain or snow all day, often not reaching camp until long after dark.

They arrived in St. George late in December. It is impossible to imagine their feelings of discouragement and homesickness when they surveyed the desolate scene that met their gaze. Not a tree, only a few poor little houses, some tents and willow sheds, and barren rocks. Shortly after their arrival a number of the children had a serious attack of diphtheria and the youngest little girl died.

In the spring of 1864 the family moved to Pine Valley, where her father had a saw mill, and this became their permanent home.

Elizabeth spent several years in the home of her sister, Mary Jane Miller. January 25, 1875, she was married to Samuel Helm in the Endowment House, by Daniel H. Wells. In the summer of that year they purchased a home and a 30-acre farm on State Street. Here she spent the remainder of her life. Owning the property for 63 years and never having any encumbrance of any sort upon it.

To her were born four children, Mary Jane, David Abraham, William Ozro, and Elizabeth Nellie. A few weeks after the birth of her youngest child her husband died and she was left to rear her children alone. She sent the children to school and taught them to work, and be true to their church and country. Never did they want for anything to make them comfortable or happy. She was always busy and thrifty. I never knew her to contract but one debt and she paid that in about two months.

She was a worker and teacher in the Mill Creek Ward Relief Society for many years as long as she was able to go. For a number of years she was an officer and teacher in the Primary, and an ardent member of the Daughters of the Utah Pioneers.

"She was always ready to assist the needy and distressed. No one who asked for help was ever turned from her door. Although many sorrows and trials came to her, I can truthfully say I never heard my mother complain or her faith waver," says Mary.

Both her sons and youngest daughter preceded her in death.

Although she had endured the hardships and arduous toils



Joseph Cox  
Mason L. Snow  
John Snow  
Fred Harrison



Julia S. Cox  
Orrin H. Snow  
Annie Eastmond Snow  
Rhoda G. Harrison



Abigail S. Kesler  
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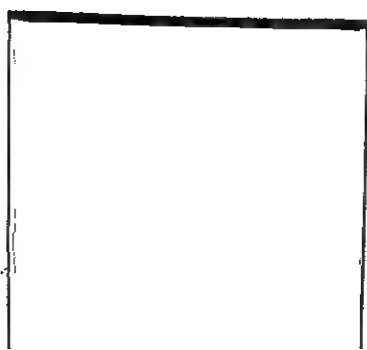
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Mary G. Miller







of pioneer times, she lived to less than a month of her 88th birthday. She passed away December 18, 1938, at her home.

She was survived by her eldest daughter, ten grandchildren, and five great grand children.

All honor to her name and memory.

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### SAMUEL HELM

Samuel Helm, the husband of Elizabeth Gardner, was the son of Abraham Helm and Mary Richards Helm. He was born April 13, 1844, at Jackson Township, Sanduskey Co., Ohio. His parents joined the L. D. S. Church and sold their home and farm to come to Utah in the spring of 1855. They came on the train as far as the railroad extended, then by wagon train, arriving the early part of September. First they camped near the old Church Farm but soon purchased a small house and some land west of State Street on the Big Cottonwood Creek, where they always afterward lived.

The family engaged in farming, and Samuel, although only a small boy, assisted in this work. There were seven sons in the family and they all worked together. They were very industrious and thrifty. They were mechanically-inclined. When a tool or implement was broken or needed they either repaired it or made new ones. With the proceeds of their labor more and more land was acquired, but always in the father's name.

When Samuel was old enough he spent much time in the canyons getting out timber for fuel and to build fences and farm buildings. He later joined the militia, being one of the buglers. When Indian warfare began in San Pete he went with his company to guard the people in that region, remaining until the difficulty was over.

Shortly after his marriage Samuel bought his own farm, which he held until his death, December 22, 1881, leaving his wife with four babies and the farm to take care of.

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### JAMES GARDNER and LOUISA MARY MEEKS GARDNER

James Gardner was born at Mill Creek, Salt Lake City, Utah, on May 10, 1853.

When he was ten years old, on November 3, 1863, he went with his father and mother to Pine Valley in Southern Utah.

Here he helped his father on the farm, at the saw mill, and with the cattle. Those who remember his early life say that he was one of the most refined and considerate young men in the town. As he grew to young manhood, many of his associates, though good boys by nature, often drank wine to excess. Wine was brought from Santa Clara, a town near Pine Valley, and exchanged for lumber. But wine was never so plentiful or so tempting that James could be induced to drink it. As James grew older, he took much of the responsibility for the care of the cattle belonging to his mother. He became an excellent horseman and was skilled in the handling of livestock.

At times he helped Mr. Meeks with his cattle and soon was able to get a fine herd for himself. They increased rapidly on the Pine Valley range and by the time he was 24 years old, he had a good saddle horse, a saddle, and a good start in the cattle business. William Meeks had a very likable sister, Mary Louisa, whom James became acquainted with. She rode a horse well, so oftentimes she and James rode in the canyons together on a Sunday.

On March 23, 1877, they were married in the St. George Temple. Mary Louisa Meeks, his wife, was born at Provo, Utah, August 23, 1859. She had moved first to St. George and later to Pine Valley.

The young couple lived in Pine Valley until 1884, when they moved to Kanosh, Utah. The cattle were left in Pine Valley for a year or so in order that James might spend more time on the new home and new farm. They have made their home in Kanosh since moving there. Both have been active members of the Church.

One of their neighbors in Kanosh says of them that James was systematic in all his work. His farm work and work about the yard was always well arranged. His saddle horses were of the best. He had fine work animals and the finest cattle. He kept his own fences up and was careful to see that his stock did not impose on his neighbors. He expected the same courtesy of them. He was a good neighbor.

James managed his business affairs well and prospered. He had good judgment in both civic and Church affairs, and when he became a counselor in the bishopric his judgment was highly respected.

Louisa had a beautiful voice which added much to the quality of the religious services. Their children were good students and leaders in the school. Such is the opinion of a close neighbor for many years.

James was advanced through the various Priesthood quorums. He was president of the Elder's quorum, and later coun-

selor to Bishop Hopkinson. He served as first counselor to Bishop Christensen for ten years, and was released in 1908.

James has been active in the civic affairs of his community. He served as county commissioner for three years and as a member of the board of education for six years. He was president of the Corn Creek Irrigation Company for a number of years. When Kanosh was incorporated he acted as mayor for six years.

Mary Louisa Gardner was equally active in the Church. She labored in Primary and the Sunday School. In the former she was first counselor to Louisa Robinson. She was also teacher in the Relief Society.

James and Mary Louisa had five children: Jane, who was born in Pine Valley, February 14, 1878; Percival, born at Pine Valley, on May 10, 1881; Frank, born at Kanosh, June 1, 1884; Mabel, born at Kanosh, January 21, 1888; Ruby, born at Kanosh, October 23, 1890.

### THOMAS HENRY GARDNER

Thomas Gardner was born at Mill Creek, Utah, January 23, 1855. In 1862 he moved with his parents to St. George. The family later moved to Pine Valley where the father operated a saw mill.

Thomas helped his father at the mill, sometimes hunting the oxen early in the morning, sometimes chopping logs and at other times working on the little farm.

In the winter, when the snow was deep in the canyons, Thomas went to school for two or three months.

In 1880, he taught school in Pine Valley.

When about twenty-two years of age he met a very charming and cultured young lady, Elizabeth Cummings, from Kanosh. This meeting, perhaps, gave him a greater desire for some of the cultural training of life. In 1882, he went to the Brigham Young Academy to school. The next year, on March 28, he married Miss Cummings.

He and his brother, James, bought a farm in Grass Valley. Soon after his marriage, Thomas filled a short mission to the Southern States. Shortly after his return he bought his brother's interest in the farm and lived there until 1896 when he bought a fine home in St. George from Anthony W. Ivins. While living in St. George he continued to care for his farm and cattle in Grass Valley. He also bought an interest in a lumber mill south of St. George.



While living in St. George their daughter, Anna, went to California to take music lessons. There she met a young lawyer, Mr. Stewart, from Utah, and married him.

When Thomas and Elizabeth visited Anna they saw that California would be a desirable place to spend their declining years, so moved there. Elizabeth died there in 1932 and Thomas died on January 22, 1940.

They had five children: Dora, Ada, Ette, Grace, and Cummings.

### LUCY ALMIRA SNOW GARDNER AND REUBEN GARDNER

Lucy Almira Snow Gardner, fifth daughter of William and Sally Adams Snow, was born March 25, 1861, at Lehi, Utah, where she spent the early years of her childhood.

In the fall of 1865, her father was called to Pine Valley, in the Dixie Mission, and with his two wives, Sally Adams and Ann Rogers and their families, he left Lehi about the middle of November. Joseph Cox, a young man from Lehi, who was engaged to Lucy's oldest sister Julia, drove one of the teams for them.

The journey was long, hard and cold, but the one incident that stood out most vividly in Lucy's memory was the night she jumped over the camp fire and burned her dress so badly that her mother had to make her a new one from a red flannel petticoat. Young Joseph Cox blistered his hands putting out the fire, but Lucy herself was burned very little.

The family arrived at Pine Valley on Christmas Eve. Lucy often told her children of the thrill that went through her chilled little body as she entered the warm living room of the home and saw the blazing fire of pitch pinelogs in the big open fire place.

Those early years in Pine Valley were not easy, but they were happy ones. Frequently the diet was scant and unvaried; but what there was, the family ate gratefully.

The four older girls learned to spin and weave, and while Lucy and her small sister, Marietta, did little weaving, they learned to pick and card wool and to knit their own stockings, as well as to sew, cook, and keep house.

A red letter day in the lives of the two younger sisters was when their father returned from a trip to Salt Lake City, with enough pink calico to make dresses and bonnets for both of them.

The girls had earned the money for the cloth by gleaning and selling some wheat.

Lucy grew into a beautiful dark haired, brown eyed girl, and early attracted the attention of Reuben Gardner, son of Robert and Jane McKeown Gardner. At this time Reuben was living with his mother in Grass Valley, six miles north of Pine Valley. He rode often to Pine Valley to see Lucy, and the two sometimes went horseback riding together. It was while on a horseback ride into the nearby canyon that Lucy promised to be his wife.

The wedding was delayed a few months because of the sudden and unexpected death of William Snow, Lucy's father, in May, 1879. She felt that she must stay a few months longer with her invalid mother and her younger sister Marietta, and brother William James, who were now the only members of the family left at home.

They were married December 10, 1879, in the St. George temple by Brother J. D. T. McAllister. Reuben has often said that never before nor since had he seen anyone more beautiful than his young bride in her red marino dress.

The couple's first home was a two room frame house, and here their first five children were born—three boys and two girls. The increasing size of the family made it necessary, however, to have more spacious living quarters; so Reuben and Lucy began plans for a new home. Reuben excavated and hauled rock for the foundation of the house. He then cut and hauled logs for lumber and helped to saw them into suitable building material, after which he helped to make and burn the brick. He also hauled, burned, and slacked his own lime, then was ready for the carpenter and brick layer. As the walls went up, he acted as hod carrier.

When the house was finished it was a two story home with seven spacious rooms, and an outdoor milk and fruit cellar also made of brick. For years this was one of the most beautiful and convenient homes in the valley. Lucy said that when she stood in the end of her large kitchen and looked through the door into the light, airy living room with its open fire place, she felt like a queen.

In the fall of 1894, Reuben was called on a mission to Scotland. There were now six children in the family and another one expected; but the call was from the Church Authorities and there was no question about accepting it. Leaving his oldest son, Reuben, a handsome lad of fourteen, in charge at home, Brother Gardner set out for his mission on his thirty-seventh birthday, September 1, 1894. On December 15, a baby girl was born to the mother, making seven mouths to feed.

The following October, tragedy came to the family when

Reuben, the oldest son, now fifteen years of age, was thrown from a horse and killed. The shock to the mother was so great that she never fully recovered from it. When word of the accident reached the father, he was released from his mission, but due to slowness of communication and travel, it was weeks before he reached home.

In the succeeding years, five more children were added to the family—four girls and a boy. The boy, Murray, died of pneumonia at the age of six weeks.

Uncle Rube, as he was called, was a tireless worker and a good manager, and as time went on, he acquired property, mostly land and cattle, and was able to give all of his children good educations. Clarence, the second son, took his Doctor's degree in medicine, from Jefferson college in 1913. He also served in the American Medical Corps in the first World War, where he attained the rank of major. All of the other children graduated from high school and had from two to four years in college. Four of them graduated from college, and six have taught school.

The two older boys fulfilled missions—Clarence in the Swiss-French Mission, and Mason in Holland.

Uncle Rube was also active in public affairs, and served at various times as school trustee in Pine Valley, as a county commissioner in Washington County, as president of the Pine Valley cattlemen's association, and in other capacities. He was an ardent sportsman and was an expert at both fishing and hunting, which often added to the food supply of his family and friends. He had a keen sense of humor and a kindly, genial disposition.

While caring for her large family left Lucy little time for public duties, she was a very devout church member. Her children were taught the principles of the gospel and each Primary day and Sunday found them clean and ready for Sunday school and meeting on time. Punctuality was a family watch word. In her home everything was cleanliness and order, and each child knew his or her duties and performed them without question. Lucy's hands were never idle; for if a moment presented itself when she could sit down, there was always the mending basket or the knitting handy.

Aunt Lucy's home was always open to the young people of the community for parties or entertainment, and was a favorite gathering place. During the summer months, when the climate in Pine Valley was so ideal, many friends and relatives from out of town spent vacations there. With the already large family, there were weeks at a time when three meals a day were prepared for from sixteen to twenty people.

The strenuous life, together with rather poor health, resulted in a nervous breakdown for Lucy in 1910. She spent the greater

part of this summer with her sister, Sarah Forsyth, at the Forsyth home in Alberta, Canada, in the hope that the change might benefit her health. She returned in the fall some what improved, though she was never entirely well afterward.

About 1924, Lucy suddenly lost the sight of her right eye, when a small blood vessel ruptured just back of the retina. This was a great trial to her as she loved to read and darn and had to discontinue both in order to preserve her good eye. Both eyes had suffered severely earlier in life when she had had ulcerated eyeballs that had made her practically blind for months.

In 1916, Reuben purchased a spacious winter home in St. George and from 1918 to 1928, Brother and Sister Gardner worked in the St. George temple at various times, and received a lot of joy from their work.

In 1929, this couple celebrated their golden wedding anniversary with every child and grandchild present. Their descendants at that time numbered twenty-eight in all—ten children and eighteen grandchildren.

After 1930, Lucy's health failed rapidly, but she never complained. All through life she had shown an almost stoical self-control.

In her weakened physical condition she became very nervous, and often melancholy. Too much praise cannot be given her youngest daughter, Effie, who cared for her so unselfishly and lovingly through the first years of her illness.

For the past ten years Lucy has been an invalid and during this time the love and tender solicitude of her husband has been marvelous. He has provided her with every care and all medical assistance possible. Reuben, himself, is remarkably well preserved for his eighty-four years.

December 10, 1941 marked the sixty-second wedding anniversary of Brother and Sister Gardner, and their posterity now numbers thirty-nine.

The present living children are: Dr. Clarence Snow Gardner, Oakland, California, married to Mary Jane Beasley, and later to Hilda Cherling, after his first wife's death; Artimesia G. Jones, wife of Henry Lunt Jones, farmer and sheepman of Cedar City, Utah; Eva C. Jensen, wife of John Henry Jensen, city electrician at Ephraim, Utah; Erastus Snow Gardner, farmer and cattleman, Pine Valley, Utah, married Maud Crosley; Ivie May G. Jenson, wife of Professor Edgar M. Jenson, of the Brigham Young University, Provo, Utah; Laura G. Snow, wife of Glenn Edward Snow, President of Dixie Junior College, St. George, Utah; Annie Loree G. Pulsipher, wife of John William Pulsipher, head of the music department at North Cache High School, Richmond, Utah;



Helen G. Stout, wife of Myron Stout, government chemist, Salt Lake City, Utah; and Effie G. Beckstrom, wife of Lee Beckstrom, farmer, Pine Valley, Utah.

Three sons, Reuben, Mason and Murray have passed away.

### MARYETTA SNOW GARDNER AND OSRO GARDNER

Maryetta Snow Gardner, daughter of William Snow and Sally Adams Snow, was born at Lehi, Utah County, Utah, October 14, 1863. In 1865, her parents moved to Pine Valley, Washington County, Utah, arriving there Christmas Eve in a blinding snow storm. The journey took six weeks, a trip that can now be made in as many hours. In typical pioneer fashion, milk from one of the cows was put in a stone jar, where it was churned into butter by night.

In 1865, Pine Valley was a new town; about fifteen families had been called there to expand colonization in Utah's Dixie. The altitude of the valley was 6800 feet; hence very cold. St. George, twenty miles distant by air line, was warm—really tropical. A variety of difficulties challenged the colonizers—rugged characters who were ready to channel their own course against all odds. Pine Valley at this season of the year was certainly not too inviting, but no time was lost in complaints and fears.

One week after the Snow family arrived, i.e., on New Year's Eve, Maryetta's oldest sister, Julia, was married to Joseph Cox, a young man who helped to move the family down. The occasion was celebrated in typical pioneer fashion. The young people were invited in to dance in the plank house owned by Erastus Snow and now housing the William Snow family. The timber of which the house was built was taken from the Pine Valley Mountains. In the large room, the festivities were held. The dance was supplemented by refreshments. These cooperative efforts and collective recreational activities were typical of frontier life generally.

The Indians at this time were by no means docile and Maryetta remembers well how they all feared them. One incident she recalls vividly. A neighbor, Cyrus Hancock, went into the hills near by to get his horses. He himself was riding a horse bareback. Suddenly he found himself surrounded by a group of Indians. He slipped off his horse and commenced running for town. The Indians followed for a distance and shot an arrow through his wrist which he carried with him until he arrived home where it was withdrawn. Some of the neighbors followed his tracks back next day and declared he stepped twenty feet at a time in making his escape.

Maryetta in her girlhood days had other worries besides the Indians. In her own words, she relates the following:

As a child and as a girl I worried a great deal because my Mother was not well. She had serious sick spells and I feared she would leave me. I was the youngest of six girls and felt that if my Mother died, I wanted to die and go with her. About this time Eliza R. Snow and Zina D. Young came to Pine Valley to organize a Relief Society, this was the first time I had ever seen these women and they knew nothing of me. Mother was very ill at the time, they drove up to our gate in their buggy for a few minutes. Father was the bishop and he told me to take out a pan of apples for them. When I gave them the apples Sister Zina D. Young said to the driver, "Wait a minute, I want to talk to this girl." She said to me, "Don't worry any more about your Mother dying, for she isn't going to die, she will live years yet." I believed every word she said and I knew she would live, and I didn't worry any more. Whenever she was ill after that I always felt at ease for I knew she would get well. My mother lived until my youngest child was four years old, she was always a great comfort to me. A number of years after I was married, I was living in St. George and President A. W. Ivans and Sister Julia Ivins MacDonald came to visit me and I told her the promise Zion D. Young had made to me and its fulfillment, she said that was a gift that Aunt Zina D. Young had.

Maryetta's father died May 19, 1879, when she was but fifteen years old. The estate which was not large, had to be divided among three families. So far as this world's goods are concerned, none of them had very much.

Maryetta, when she could consistently leave her mother, worked for her sisters or one of the neighbors and thereby earned enough to buy her own clothes. In harvest times, she spent long hours gleaning in the fields. At night she would bring her barley sheaves home and flail out and winnow the grain herself. In this way one fall she gathered one hundred pounds of barley, which her brother-in-law took to Pioche and sold for a five dollar gold piece. This gave her a thrill she never forgot.

Another rich girlhood experience was a blessing by Apostle John Henry Smith in which he promised her she would see a temple finished and do work for the dead. This was later fulfilled. At the age of 16 she had her endowments in the St. George Temple and was baptized 63 times for the dead. Some years later while living in St. George, she did more work for the dead and also helped keep the temple spotlessly clean. This work she enjoyed greatly. She also relates that when she was in deep sorrow, because of the death of her little girl, Cora, she

went into the prayer room of the temple and prayed and received comfort and peace.

Among the rugged characters who pioneered the Dixie Country, Robert Gardner ranked very high. He moved two of his families to Pine Valley before the William Snow families arrived. Inter-marriage between these two families became a marked feature of their associations together.

Accordingly when Maryetta was twenty-one years of age she married Hyrum Osro Gardner, son of Robert and Jane Gardner. Osro was born in Mill Creek, Salt Lake County, February 17, 1862. Robert Gardner like many others was called to leave his home and property in the North and help colonize the South. From this time on, the history of the Gardner families is largely interwoven with that of Utah's Dixie.

Osro like his life companion, Maryetta, had some rich religious experiences in his youth. He testifies that when he was but nine years old he received a testimony of the divinity of Joseph Smith's mission, a testimony that has remained with him through life. When a small boy he was also greatly impressed with the efficacy of prayer. He was sent one day in the hills nearby to hunt the mules used in putting up the crops. After hunting nearly all day and not finding them, he knelt down and prayed. Immediately on arising, he saw a motion in the trees and found the mules.

His marriage to Maryetta, December 28, 1883, affected a companionship that has brought its joys and sorrows, successes and disappointments, but on the whole, happy family relationships and a good measure of prosperity. Seven children were born to them in Pine Valley. Two of them died in childhood.

Osro was noted for his kindness and generosity to those in need. He would take the wheat out of his bin, or the flour stored away for winter and give to those who appealed to him for help. Nor did he ever appear to be concerned about getting paid back. His home was open night and day for any who needed a night's lodging or a meal. Maryetta, though often delicate in health, responded willingly to these extra demands. In fact, their home was a sort of rendezvous for young and old.

Both Osro and Maryetta served in various positions of responsibility in the church and tried to give their children opportunity for service in the church and for education. Osro was called on a mission to the Southern States in May, 1898. Three of his children later filled missions, viz. Archie, Margaret, and Reed.

After years of hard work in Pine Valley in farming and cattle business—work that brought a good measure of success and prosperity—the family moved to St. George and then to

Provo, that the children might have a better opportunity for education and social development. Here Maryetta says they enjoyed the happiest ten years of their life. From Provo they moved to Delta and built a nice home where they are now (1941) still living. Osro and his nephew Royal S. Gardner, were the first to plow ground in this new farming district where now there are hundreds of prosperous farmers.

For more than four years now, Maryette has been ill and confined to her bed most of the time. She has suffered greatly at times, but with infinite patience and good humor she has borne it all stoically. Her daughter, Margaret, has been the good angel to nurse and tenderly care for her during all these years of suffering. Her mother's kindly humor has been a saving factor in the darkest hours. Osro nearing eighty and not by any means as strong as in his youth, still tends to his duties in the church and works some on the farm.

Osro and Maryette had seven children: Cora, Archie, Osro, Margaret, Levi, Rex, Fenton, and Reed Snow. Archie, Margaret and Reed filled missions for the L. D. S. Church, and Rex and Fenton did service in the World War.



## CHAPTER VIII

## CYNTHIA LAVINA GARDNER

Cynthia Lavina Berry was born at Weekly County, Tennessee, on February 27, 1833.

Her grandfather, George Wood Berry and Sarah Clark Berry had seven sons: Thomas, Jesse Wood, Albert, and four others. They lived in Kentucky. Jesse Wood, Cynthia's father, moved to Tennessee and married Armelia Shanks. George Berry lived to be 109 years old. Cynthia's father and his brother, Thomas, fought in the war of 1812. After coming to Utah her mother drew a pension from the Government.

About 1842, the gospel of Jesus Christ of Latter-day Saints was brought to West Tennessee by Amasa Lyman and Benjamin Clapp. All the Berry family, except Adeline Patten, joined the Church and came to Nauvoo. In 1844, about six days after the death of the Prophet Joseph and the day after they arrived, her father took sick and died in about a month. This was the first serious sickness the family had ever had and it was a great blow to the family.

At first the family rented a room in Fosters Row but later bought a farm from Benjamin Clapp. Her sister, Armelia, married at this time. In 1845 Cynthia was baptised in the Mississippi River.

The family left for the West in the exodus from Nauvoo in 1846. After considerable travel they stopped one winter at Pisgah and Winter Quarters. From here they went to Kanessville and left there about the 15th of June in 1849, arriving in Salt Lake City about the 15th of October, 1849. Cynthia walked most of the way across the plains.

One day at camp two of the girls got on horses and went out for a ride. They went beyond the point of safety and attracted some Indians who chased them to camp. A chief took a fancy to Cynthia, perhaps due to her horsemanship, and tried to buy her. When he found that she could not be bought for blankets, horses or any thing he could offer, he became very angry and followed the train for some time. The company feared that the Indians would try to steal the girls so had the camp guarded for several nights.

In the company were two merchants bringing goods for a store in Salt Lake. Cynthia secured the job of cooking for them on the way.

There were many pleasant experiences on the journey and

many hardships. The most unpleasant was an epidemic of Cholera. Many died from this disease. Among the first to die was Samuel Gully, the captain of the company.

On arriving the family settled on the Cottonwood, near Salt Lake City. There Cynthia met Robert Gardner and married him August 5, 1851. George A. Smith performed the ceremony in the endowment house. The principle of plural marriage was practiced and Robert had another wife named Jane McKeown. Later he married Mary Ann Carr and Lenora Cannon.

The family were called to St. George and she went in 1863 and moved to Pine Valley in 1863, where Robert engaged in the saw mill business and afterward in farming and cattle raising.

1864 was a very trying one for the saints in the Dixie mission. The crops had failed and many had suffered for the want of food. Some flour was sent from Salt Lake but little could be hauled that long distance of 340 miles of bad roads by ox teams.

So much of Robert's time was taken in public and religious duties that little was left to care for his families. Cynthia found herself out of food except barley. They tried to take the hulls off with the lye from ashes but had a hard time in separating the lye and ashes from the barley. She got word to Robert in St. George and he came up to her rescue, but found the snow so deep that he had great difficulty in getting to Cedar City to get flour.

Later on Robert took up a piece of land in Grass Valley, five miles north from Pine Valley. He built a small home and sent Cynthia and her boys with some cattle to make butter and cheese and raise chickens. This would help them to become more nearly self-supporting. She also washed, carded and spun the wool into yarn then wove it into cloth, then made it into clothing for the family. Soon after this her sons built her a nice home in Pine Valley. After moving back to Pine Valley she was made a counselor in the Relief Society. She held this office until she and Robert were called to work in the St. George Temple. They were called to labor for five years, and left for this mission on January 15, 1885. Since Robert's health was failing, the president of the Temple advised Robert to return to Pine Valley, January 15, 1887.

After returning from St. George she was president of the Primary for two years.

After moving to Pine Valley, two of her brothers, Robert and Joseph, and Robert's wife, Isabelle, were killed by Indians at Short Creek. They were returning from Salt Lake where they had been to be married in the endowment house. They were buried in Washington County. At another time her brother,

John, was shot by Indians and carried the bullet until his death. Her brother, William, went to Tennessee on a Mission. He, with John H. Gibbs, was killed there on August 10, 1884.

Cynthia had nine children, four of whom died in childhood. They were: John A., Royal J., J. Armelia, Robert B., Jesse A., Samuel A., Edward B., Cynthia M., and Amos B.

### JOHN ALEXANDER GARDNER

John A. Gardner, son of Robert and Cynthia L. Berry Gardner, was born on Mill Creek, Salt Lake City, Utah, July 8, 1852. He lived there until he was eight years old when his father was called to go to Southern Utah to help build up that part of the state. His father was taking with him his third wife, Mary Ann Carr, and took John A. along, thinking he could help with chores around the house and help look after Mary Ann's two children.

John A. remembers very little of the trip south, but one incident was impressed on his memory. When they arrived at the Sevier River the bridge had been washed away and they had to construct a raft for the wagons. John A.'s father carried the children across in his arms. An Indian crossing horseback had real difficulty, the stream was so turbulent.

Apostle Erastus Snow was called to be the President of the Southern Mission and Robert was in the same company and he and his family among the first to pitch tents in St. George. Other members of the company were the Cannons, Ivins, Jarvis and a few others.

There were many trials and hardships to be borne even by the children. Two things were outstanding, the heat and the drinking water. The water contained so much alkali that it was unpleasant to drink, and the heat was intense until the shade trees got a start. Though they grew very rapidly it was some time before they afforded shade. There was so much work to be done that John had to do his part milking cows, tending the younger children and doing other chores. So at an early age he learned to carry responsibilities.

About two years later Robert returned to Salt Lake Lake and moved his other two wives to the South.

Thirty-five miles north of St. George there was a beautiful little valley in the tops of the mountains which was literally covered with two or three varieties of the finest kind of pine trees which would make the best of lumber. The settlers in the towns that were being built needed lumber very badly. Robert Gardner had had experience in the lumber and milling business

so President Snow called him to this valley to help him build a saw mill. He took with him two wives who had boys old enough to help in the lumber business.

There was an immense amount of work to be done in building the mill and making the lumber. The logs were hauled to the mill on two-wheel carts drawn by oxen. When night came the oxen were unyoked and turned into the canyon to graze and it was up to John A. and his brother to get up at five o'clock in the morning and search for the oxen. Some times it was ten o'clock before they returned with them. They had tramped the hills for five hours and were hungry enough to eat a good hearty meal, which their mother usually had waiting for them.

When Joseph Ridges was engaged to build the tabernacle organ he went through the state to look for suitable timber and found the best and most suitable on the Pine Valley mountains. Some of the authorities went down and made a contract with Robert to saw the lumber. He was then running the mill with the upright saw.

The lumber was to be soft yellow pine, free from knots. Robert had been a lumber man so many years that he was a judge of good timber, so he went into the canyons himself and cut down the trees free from knots and got out some beautiful lumber. (Many years later Bishop David Smith, in talking to Celestia Snow Gardner, spoke of the fine quality of the lumber and said he had a piece of it, which he still kept as a souvenir.)

Later Robert put in a mill with a circular saw, the first circular saw mill in Pine Valley. He sawed the large timbers that were used in the Salt Lake Temple. When they began the St. George Temple he was called by the authorities to move his mill to Mt. Trumbull where there was a fine tract of timber. When an order came in for clear lumber, free from knots, he went out and marked the trees that he wanted for the order. His fourth wife, Mary Ann, went with him to cook for the mill hands.

John A.'s schooling was limited to three months each winter, under teachers not usually very well educated. When near the age of eighteen he began working at the saw mill and had no time for school from then on, except one winter in Panaca, Nevada, where he attended a very good school for about six months.

His boyhood friends were Joseph Burgess, George Forsyth and Cornoman Hawley. Their amusements were ball playing, sleighing, horseback riding and dancing.

The winter John A. was eighteen years old the Navajo Indians were very troublesome, stealing cattle and horses, so a military camp was formed. John A. was one of the company and spent the winter helping guard the cattle.



He now began taking an interest in having something of his own and taking a pride in his horses and his small herd of cattle.

A silver mine was discovered in Nevada and when it began operating it afforded a good market for lumber from the Gardner mill. The mill was going from early spring until late in the fall so it often happened that they were caught in a rain or snow storm and would sit in an open wagon all day with no protection from the storm. Sometimes they made their bed on the ground at night and would wake in the morning covered with six inches of snow. They would shake it off as best they could, roll the top quilt around the other bedding and try to keep part of it dry. Nor were these the only hardships. At one time they found a fine bunch of timber in such a rough place they could not make a road to it in summer so they made a snow road, or slide, in the winter, and John A. and his brother worked in snow up to their knees for about three months, cutting trees and sliding them down on a snow slide.

The lumber business was so promising that John A. and three of his companions decided to buy a saw mill for which they agreed to pay four thousand dollars on the installment plan. The Nevada mining camp was booming at the time, but it closed down soon after and the boys had a hard time getting the mill paid for. They sold it later and John and his brother bought a smaller mill for about one thousand dollars.

Celestia, his wife, says of John. My first remembrance of him was when I was eleven years old and he was seventeen. He and another boy were out on the sidewalk in front of our house. John A. was a large overgrown boy, six feet tall, weighing two hundred pounds; the other a small boy five feet three inches, weighing one hundred thirty-five. My brother called me to the window to look at them, saying, "Would you think these two boys were the same age? They are both seventeen."

About five years later I was going out with the small boy who was real nice looking with black hair and brown eyes. He made a proposal of marriage which I did not accept. Later I went out with another young man who proposed marriage. I admired him very much but refused him. When I was seventeen I started to keep company with John A. I did not care any more for him than the one I had just refused but when he proposed marriage I accepted his proposal. It seemed as though we were meant for one another. We were congenial in our natures and rightly mated so that our children were well balanced.

At this time the St. George Temple was being constructed. We had intended to get married in the fall but decided to wait until the Temple was opened, as it was to be ready to start the ordinance work in January, 1877. John A. had a nice new

freight wagon and a very fine team but the roads were so rough we could trot the horses only a small part of the way, so we started from home at eight o'clock in the morning and arrived in St. George at seven in the evening. We stayed at the home of Aunt Mary Ann.

We went to the temple at eight o'clock next morning, returned about four o'clock in the afternoon. Mary Ann prepared us a nice wedding dinner, invited a few of her daughter Annie's friends, which were also our friends, and we had an enjoyable evening.

The young people were quite crude in those days. If a person of their acquaintance got married and did not treat the crowd with wine, they would "shiveree" them; so John A. bought five gallons of Dixie wine and a good supply of candy to treat the crowd on our arrival.

We spent our first month at mother's and then moved up to the canyon where John A. and two companions had built a saw mill. This mill was also purchased on the installment plan. During the summer we went to town on Sundays or some of our friends came up the canyon to see us. We sometimes went clambering through the hills along the borders of the stream, gathering choke cherries and service berries or fished in the mountain stream. We remained in the canyon until the cold weather set in, then moved back to town for the winter.

On May 9, 1878, our first child was born, a darling girl with hazel eyes and brown hair. She weighed nine pounds. We were overjoyed, she was so good natured and sweet.

On the 15th of February, 1885, John A. was ordained a High Priest and set apart as second counselor to Bishop Frederick W. Jones. He acted in that position eight years.

August 10, 1884, a Sunday School was organized in Grass Valley with James G. Rencher, Superintendent; John A. Gardner, first counselor, and Royal J. Gardner, second counselor.

On the fifth day of August, 1889, John A. was elected county selectman. While in office he was chosen to attend the first Agricultural Congress held in Salt Lake City. While there the members of the Congress were invited to a social at the Agricultural College at Logan.

John A. Gardner died at Logan, Utah, January 30, 1931.

President W. W. Henderson looked upon John, as he lay in state, and said thoughtfully: "There lies a man who was staunch, stalwart, and true."

## ROYAL J. GARDNER

Royal J. Gardner was born at Mill Creek, Salt Lake County, Utah, April 10, 1854. At the age of eight his father was called to settle in "Dixie" and soon they were on their way to the southern part of the state. They arrived in St. George early in 1863. There he attended school for a few weeks in a tent. The benches which were made of lumber were placed around the sides of the tent. An elementary spelling book and a reader were the only books in the school.

Those first years in St. George were very trying, both for parents and children. Salt Lake, which was the nearest source of supplies, was 340 miles away. Travel then was by ox-team or horses over rough roads, and it took many weeks to make the trip.

The first year the crops failed and the family suffered for want of food. Royal's Uncle Archie and Bishop Reuben Miller, who lived at Mill Creek, sent 1600 pounds of flour, which was surely a Godsend to the Gardner families.

After staying in St. George for a short time, Royal's father moved the family to Pine Valley, but he had to return to St. George to attend to the Church and public duties.

One winter the snow was very deep and the family had no team. They ran out of flour again. All they had in the house was a little barley. They managed to eat this by taking the lye from ashes and soaking the barley in it to take off the hulls. Sometimes the barley would be so saturated with the lye it could hardly be eaten.

President Erastus Snow called Royal's father to go to Pine Valley to increase the output of lumber which was needed for building the new settlements.

Royal went to work with his father at this early age at the lumber mill. One of his first tasks was to go out into the hills before daybreak to find the oxen. They were used to haul the logs to the mill and at night were turned out to graze. Sometimes the oxen wandered away or lay down in the dense underbrush and were hard to find. At times Royal hauled the logs to the mill or helped his father saw the lumber.

He became very skilled as a lumberman, both in handling the timber and sawing it into lumber. Men in this business oftentimes came for his advice and help in locating a mill and setting it up. He also became skilled in estimating standing timber and measuring lumber.

The first winter in Pine Valley, Royal managed to attend school for a few weeks. His formal education was very meager, though he was an educated man. He was well trained as a lum-

berman, a stock man, a farmer, and a teamster. Few men today are so well qualified to turn their hand to so many occupations. He was also a careful student. As soon as he was married he subscribed for all the Church periodicals and read them both consistently and carefully.

When his fifth child was a young baby he left his family in Pine Valley and went to St. George to study in the Academy. Later he went to Provo for a six weeks course in the Sunday School and Mutual work. Upon his return he bought a copy of Gordy's psychology, studied it for years, until the book was worn out. He was also a careful student on the works of N. L. Nelson and other religious and social leaders in the state.

His habits of daily study combined with his practical experience gave him a better training for life than that of many a degreed student of today.

In Church activities, he was president of the Mutual in Pine Valley and Assistant Superintendent in Sunday School in Grass Valley. He later served for several years as Superintendent of the Sunday school. At a later time he was chosen as bishop's counselor in Pine Valley ward.

In 1888 he was called on a mission to the Southern States and was set apart to labor in Tennessee where his Uncle William Berry was killed by a mob. Royal left for the mission on January 30th and on April 10, 1888, word came to his family that he was ill and was being sent home. They were requested to have some one meet him in Milford. His brother, John, met him and they went directly to Pine Valley where they arrived on April 13, 1888. Royal was very seriously ill, but the faith and prayers of his family restored him to complete health and strength.

He went back to work at the mill and his farm where he continued actively for the major part of his remaining days. In the latter part of his life his wife's health began failing and he moved to a different climate, to Delta, Utah. There with most of his family near enough for a frequent visit, he spent his remaining life on his little farm, building his new home and working in the Church. In ward teaching he found the ideal opportunity to use his vast fund of scriptural knowledge and years of study of the gospel. This was a happy ending of a useful life. He passed peacefully away in Delta, October 18, 1939, at the age of 85 years.

## ROBERT BERRY GARDNER

Robert Berry Gardner was born at Mill Creek, Salt Lake County, December 20, 1857, while his father was on a mission to